An Endeavor
FOR
PEACE
AMONG
Protestants.

Earnestly Recommended and
Humbly Submitted to

Christian Consideration.

BY

One that prayeth for the Peace *of*
JERUSALEM.
William Hughes

Let us follow after the Things that make for Peace: Rom. 14. 19
AND
Live in Peace, and the God of Love and Peace shall be with us:
2 Cor. 13. 11.

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UNTO JFHOVAH THE GOD of PEACE And LOVE.

ATHER *of* Mercics, *who out of meer compaſſion haſt ſent thy* SON, *the* Prince *of* Peace, *to make our peace with* Thee; *commanding us, as we expect the bleſſed* Benefits *of his* Coming, *to live in peace, to put on bowels of kindneſs, and to forbear and forgive one another:* Pardon, *we moſt humbly pray* Thee, *the*

great neglect of this Important Duty, *together with the many other* Crying Sins, *that juſtly provoke thine* Anger, *and procure our* Woe; *and ſend down the* Spirit of Promiſe, *who, by his Work of* Holineſs *in us, may reconcile us firſt unto thy* Holy Self, *and then amongſt our ſinful* Selves, *henceforth to live in* Chriſtian Concord, Charity, *and* Mutual Condeſcenſion. *And, to this purpoſe graciouſly vouchſafe to forgive the Author's failings, accept of, and ſucceed theſe his* ſincere Endeavors *unto thy* Church's Peace, *her* Enemies Shame, *and the* Glory *of thine own* Rich Grace, *through our only* Peace-Maker

Thine Holy Child

JESUS.

AN

An Endeavor FOR PEACE Among Protestants.

WHEN I consider (1) with my self how manifold, and what Powerful Obligations unto all *Patience* and *Forbearance*, all *Love* and *Brotherly-kindness* towards one another, the *Holy Gospel* layeth on the Professors of it; and observe with grief of Heart, what a Spirit of Contradiction and Defiance to those Heavenly Graces is *reigning*, or rather *raging*, now amongst Us, I cannot forbear to repeat his words, that said, *Aut hoc non est Evangelium, aut nos non sumus Evangelici.*

(1) *Preface.*

gelici. 'Tis either not the Goſpel that we have, or we do not live thereby at all. But as the *Former* part of that *Disjunctive* is, to our great comfort, certainly falſe: ſo, to our greater ſhame, the *Latter* is too palpably true.

Bleſſed be God, his Word is *yet* amongſt us; but (alas! alas!) we bear not due regard unto the Holy Precepts of it. Why ſhould I go about to inſtance in thoſe many other *Chriſtian Duties*, which are ſlighted almoſt unto ſcorn; when that *Great Vertue*, rendred as the very *Badge and Livery of Chriſtianity* by our Bleſſed Saviour, *Mutual Charity*, ſeemeth to be proſcribed by us, or trampled under foot? It is the Goſpel's *New Commandement*, ſaith our Lord; and the *fulfilling of the Old ones*, his Apoſtle tells us. Nay, and without it, he doth aſſure us * elſewhere, the *greateſt excellencies* are *very nothings*. If ſuch a *Leading Grace* ſhall fall, how ſhall her *Retinue* ſtand? What *Fruits* of Chriſtianity can be manifeſted, where the *Profeſſion* of it is diſclaimed; or, at the very beſt, near ſtifled? The *Founder of our Religion* ſpake it; *By*

1 Cor. 13. 1, 2, 3.

John 13. 35.

this

this ſhall all men know that ye are my diſciples, if ye have love one to another. If *that* be therefore gone, the World may juſtly think, we have bad adieu to our *Diſcipleſhip unto Chriſt*, together with it.

(2) *Primitive Love.*

But none occaſion of this kind was wont to be afforded by the Church in *Primitive Times. The mutual love of* Chriſtians then, was a Convincing Proof of true Chriſtianity being with them. It wrought amazement in their Enemies, to behold the vigor of their Affection, and 'twas become an Heatheniſh Proverb, *See how they love one another, and are ready to die one for another.* Thus at *that* time, *the word of Chriſt* was tranſcrib'd into the *hearts of Chriſtians.* The Scriptures had not ſpoken in vain to them, *Be kindly affection'd one unto another; put on bowels of Mercies, forbearing and forgiving one another;* yea, *Bear ye one anothers burden, and ſo fulfill the Law of Chriſt:* Eſpecially, *Let the ſtrong bear the infirmities of the weak, and not pleaſe themſelves, but neighbours, for their good to Edification:* Nay *becoming all things unto all men;* ſtill *endeavoring*

Vide, ut ſe invicem diligant & ut pro alterutro mori ſint parati. Tertull. Apol. c. 39.

Rom. 12. 10.

Col. 3. 12, 13.

Gal. 6. 2.

Rom. 15. 1.

1 Cor. 9. 22.

Eph. 4. 3. Rom. 14. 19.

voring to keep the Unity of the Spirit in the Bond of Peace; and therefore *following after the things that make for that*, when they were departing from them.

These, and many other Passages of this nature, were not spoken, as I said, in vain to *Them*. But as for *Us*, on whom *the Ends* (and so it seems the *Dregs*) *of the World are come*: How vastly different is the Case *with Us*? Can we be reasonably judg'd *Children of the same Father*, that are so unlike our *Elder Brethren*; and have so little Duty for *Him*, by whom we were Begotten? How are the *Bowels of Compassion* now shut up; or rather turned into the Cruelty of an *Ostrich in the Wilderness*? Our *Charity*, instead of *thinking none Evil*, seems rather plotting, if not practising, the *very worst* thereof! *Patience* and *Forbearance* are degenerated into *catching Brethren by the Throat*. And our *Bearing one anothers Burden*, is nothing else, but labouring to break one anothers Back. Different Opinions breed Evil Surmises, those alienate Affections, thence spring Divisions, they bring forth Contentions, thereon

thereon grow Reproaches; Revenge follows them, with manifeſt Jeopardy of our Joynt-ruin in the Iſſue. For moſt plain it is, That *to bite* thus, and *devour one another*, *is the* ready way *to be conſumed one of another*; at leaſt to invite a *worſer third to* make a prey of both. And yet this mortal ſtrife is *between Brethren!* Our Father *Abraham* (as well as our *Heavenly Father*) cryes out againſt it. They, that are going to the ſame home, *fall out by the way.* Brother *Joſeph* forbad it ſtrictly. Nay, an Apoſtle uſeth a *Spiritual Charm* for Peace and Concord; able, a man would think, to overcome *Deaf-Adders*; There is *one Body*, *and one Spirit*, *one Lord*, *one Faith*, *one Baptiſme*, *one God and Father of all!* And yet alas, we ſtop our Ears; and will not be affected!

Gal. 5. 15.

Gen. 13. 8.

Gen. 45. 24.

Theſe Tares, we are ſure, were never ſown by God. No 'tis *the Enemy hath done this.* And *He* hath Agents not a few amongſt us, to ſerve Him in this wicked purpoſe, and ſow the ſeeds of Diſcord for Him. If we do not ſhut our Eyes with wilfulneſs, we cannot but ſee

(3) *Whence now loſt.*

the *Popiſh Snake*, that lurketh in the Graſs. *Here*, he is at his *After-game*; and *now* accounted by him far the ſurer. *Down-right*, and *open Force*, ſerves not his turn, as yet: but he hopes, that this more *Cloſe*, and *Curſed Fraud* may do it at the laſt. And who can poſſibly forbear to ſay of the *Subtle*, as well as *Bloody Jeſuit*; *Is not the hand of that* Joab *in all this?* Of *him*, and *his Complices*, the Poets words are true.

Hoc Ithacus velit, & magno mercentur Atridæ.

And the proſpect of *too much Succeſs*, makes them ſay in their hearts; *Aha, ſo would we have it.* For *Thus* they conclude, *to ſwallow us* up. *Machiavel* is their own, and without Book: *Divide them, and deſtroy them.* Let them but get, and keep our Waters troubled, they make no doubt of Fiſh enough into their Net. As they fir'd *London*, to make a Booty for Themſelves; ſo they blow up our heats; to make us *Both* their Prey. And we the while, as if ordained for the Snare, either do not ſee it; or will not regard

regard it. Diſputing ſtill for *Shadows*, when the *Subſtance* is a going. Quarrelling about *Jack* and *Streamers*, whil'ſt the Ship is ſinking; and fighting for *Punctilio's*, now our Throats are cutting! Themſelves well-knowing, that our *Diviſions* are all their *Hopes*; as our *Union* would be their *Confuſion*. A Sheaf of Arrows cannot be bent by a Gyants ſtrength, but unlooſe the Bundle, and a *Child* can break them ſeverally. Had the *Curiatii* kept together, *Horatius* had never been the Conquerour. But the ſame Sttatagem that ſever'd them, ſlew them alſo: *Shall we fare better, that are be-fool'd much worſe?* Who are not only *parted from*, but ſet *one againſt another*! And what is it for? Even that, which whether won or loſt, *God knows*, is nothing worthy of the Adventure for it! Yet this we do; and whil'ſt the *Bloody Enemy* watcheth the advantage of our Heats, to ſwallow *Both*. How oft have my ſad thoughts been filled with the *Pitch'd Battle* twixt the *Mouſe* and *Frog*, about the Empire of the Pen? They are (Good Things!) ſo eager upon fight-

Liv. Dec. 1. lib. 1.

ing for that *Poor Booty*, as to take no notice of the *Kite* that hover'd over them, and obſerved all; until one Swoop of hers too late inform'd them of their Folly; and ended both their Strife and Life together. *Mutato nomine* —

Too much of this already is too true of *Us*. May the *Good God*, who alone hath ſav'd us hitherto, prevent its being wholly ſo. But, ſhall we ſtill be careleſs, and purſue our wonted Methods? Will no Allarum waken us, now when *Hannibal* is at our very Gates? Muſt we abide at Daggers-drawing, about the *Pins* and *Snuffers* of the Tabernacle; till Church and Goſpel, together with our *Property*, *Liberty*, and *Life* it ſelf be loſt? Reuben's *Diviſions did coſt great thoughts of Heart!* And ſhould do now.

(4) *How to be recovered.* What ſhall we ſay to this? And how ſhall we make our Moan? Is there no Balm in *Gilead? Is there no Phyſician there?* Enough, no doubt, and ſpare of *Healing Medicines* may be found in the *Holy Word* of God. But this naughty World of Men will none of That:

And

And then, what can the kindest Influences of the Heavens do good upon the *Barren Heaths*, and *Desert Wildernesses*?

Oh! For another * *Constantine* to arise! *Authoritatively* to conjure down all *Discords*, and charm us into *Peace* and *Concord!*

Would but the *Highest Powers*, in imitation of the *Good Samaritane*, vouchsafe to apply meet Lenitives to the Church's Wounds, altho her Case be dangerous, I should have lively hopes, 'twould yet be far from being desperate!

Doubtless, There are such Gentle Medicines, which would we but make use of, would prove of *Sovereign Vertue*; not only without *all Hurt*, but truly, without *real Smart* to any other, than our *Certain Enemies.*

But the Great Question is, *What those Remedies are?*

'Tis so indeed, and whatsoever Man shall think, the Searcher of all Hearts doth know, I cannot take my Self for a *Meet Respondent* here. I do not mean, by reason of the *Danger* in the Undertakement:

* *Suavis fuit & dulcis dum aliis persuadere, alios sermone lenire, omnes denique ad concordiam reducere contendebat: usque eo, uti tandem eos in rebus omnibus quæ in quæstionem venissent, tum conspirantes animis, tum opinionibus consentientes redderet.* Euseb. de Vit. Const. l. 3. c. 13.

(5) *The Authors Encouragement to the Attempt.*

ment: but mine Insufficiency, truly, to do it to the best advantage. Touching that *former*, I know, 'tis grown *Proverbial* with Us: *Part a Fray, and get a broken Pate for your pains.* And I remember once my self was witness of the truth thereof. And every man will say, that a *Proper Answerer* to the Question, will plainly prove an *Interposer* to a Quarrel. But this affects me little, because in truth, I hope, I should rejoyce at Healing of the Church's Wounds, altho my self should be thereby wounded. Nor should I grieve (let the Terms be hard) to be mistaken as an Enemy unto either side, upon condition I could make both Friends. But the discouragement lieth only in the *Latter*. The Work's too weighty for so weak an *Hand and Head as mine.* A *Parliament*, or a *Convocation*, or some *Reverend Fathers*; at least some *Eminent Doctor*, seems only fitting for it. 'Tis very true. But if some want opportunity, others good-liking to it; *all*, through one infelicity or other, do omit it, must it be altogether left undone? Uprightness of the mind, notwithstanding

ing

ing other Defects, is often bleſs'd with better Succeſs; and always maketh good amends to him that runneth on its Errand. However, if an Houſe ſhall chance to be on fire, the Maſter, I confeſs is moſt concerned; but yet the meaneſt of the Family is obliged, both to diſcover, and endeavor to extinguiſh it: nor will he be blamed for ſo doing. *Cræſus* his Dumb Son, that never ſpake before, would then cry out, when he ſaw his *Father*'s life in danger. And who can hold his peace, now, when the Church, *our Mother*, hath the Popiſh Knife juſt at her Throat? For my part, however it fare with others, ſurely my thoughts would doom me for a Baſtard; ſhould I be ſilent. The Holy Pſalmiſt, touching himſelf, went a great way farther. Quoth he, *If I forget thee, O* Jeruſalem, *let my right hand forget her cunning.* Nay, *If I do not remember thee, let my Tongue cleave to the Roof of my Mouth.* An Imprecation of perpetual ſilence on himſelf, in caſe he ſpake not, what he could, on the behalf of the Church of God!

Herodot. lib. 1.

Pſal. 137. 5, 6.

This

(6) *And Special Enquiry in 4 Particulars.*

This then, imploring help from Heaven, will make me venture on this, as *difficult*, as *needful Endeavor*. In management whereof I may have leave, methinks, for finding out the way of Accommodation, modestly to make Enquiry upon these four insuing Points:

(1) " 1. What if the *Right Reverend Fathers*, the *Bishops*, henceforth should " admit a *Standing Council of Presbyters*; " without *Advice* and *Consent* whereof, " they should never pass any Act of *Ordination* or *Jurisdiction?*

(2) " 2. What, if those *Things* amongst us " (I mean the *Ceremonies*) that may be " spared, and are by the Church profess'd *Indifferent* in their *Nature*, should " be also lett so in their *Use?*

(3) " 3. What, if none other *Declaration* " or *Subscription*, were required now of " Ministers, than in the Reign of King *Edward 6*, and the Beginning of Queen " *Elizabeth*; *viz. Only to the Doctrine of our* " *Church?*

4. What,

" 4. What, if those Ordain'd by " *Presbyters*, when *Bishops* were remo- " ved, should not be urged to take *New* " *Orders*, but only a *Licence* from the " *Bishop*, on due Qualification for the " Exercise of their Ministry?

Would not hereby our *Church's Hands* be strengthened, and the *Heart of Rome* grow weak as Water hereupon? Might we not hope to see the Heart of (in a manner) *All the men in this our Judah* unanimously *bowed as the heart of one man*, in meet Devotion to *God*, the *King*, and *Church*? There is no doubt on't, *but that the most considerable Party of Dissentors* would rejoyce to see such Charitable and Gracious Condescensions; and gratefully accept thereof. And 'tis notorious, that several of the most *Reverend Fathers*, and most Eminent *Doctors of the Church*, have already declared their Pious Inclinations to the substance of this Business. I need to mention *only*, the late *Most Reverend Archbishop of* Armagh * Doctor *Usher*, the late *Right Reverend Bishop of* Norwich, * Doctor *Hall*; and besides all others (as its

(7) *Advantage by admitting them, and hopes to speed.*

See M. *Baxter's* Ch. Gov. Disp. 7. ch. 2. Pres. p. 90. &c. Mr. *Humphrey's* Healing Paper, Mr. *Corbet's* Kingdom of God *&c.* Especially His *Majesties Declaration* concerning *Eccles. Affairs*, p. 5. & 8.

* *Reduction of Episcopacy, &c.*
* *Peace-maker, &c.*

currantly said) a *Right Reverend Bishop*, yet alive, in a late learned, pious, and peaceable * *Tract*; together with those two *Reverend Deans* (to name no more) of *Pauls* and *Canterbury*: The latter of which *thinks we have no cause to doubt, but that the Governors of our Church are Persons of that Piety and Prudence, that for Peace sake, and in order to a firm Union among Protestants, they would be content (if that would do it) not to insist on little things, but to yield them up; whether to the Infirmity, or Importunity, or perhaps in some very few things, to the Plausible Exceptions of those that differ from Us.*

* *Naked Truth.*

Irenic. Serm. to Yorkshire. Citz. Ibid. p.18. Infer. 2.

(8) *Further Reasons to hope success.*

And though I grant our Church Affairs are settled, and many of those that are *most Learned*, and *most Pious*, do conscienciously acquiesce therein; yet many also, on the other side, being *very Good* and *Wise*, remaining still dissatisfied, and that upon account of *Conscience*, as we in Charity are bound to think; I would humbly ask, why, for the sake of *God*, His *Church*, Our *Selves*, and dear *Posterity*, we should not disappoint our cruel Enemies, and accord as dearest Friends

upon

upon such *cheap*, and *safe*, and *honourable terms*, as those? Methinks, *both sides* so closely meeting in the *greatest Principles*, should not allow such distance in these little ones, between them. And all Men grant that they are *such comparatively*. If we but put an equal number into the *other Scale*, how will *it* touch the very Ground? Our Church's *Doctrine*, in the *Book of Articles*, and those of *Homilies*, hath the Dissentors *Heart* as well as *Hand*, set thereunto most readily the *Substance* of our *Publique Worship* in the *Common Prayers*, hath been defended, past Gain-saying, by *Old* Nonconformists, and passeth current with the *New*. The *Kings Supremacy* and our *Allegiance*, they strenuously assert. And *Pious Bishops* were approved expresly by the most Learned Presbyters of Old, *Calvin* and *Beza*, so they are now, altho a *Council* be desired for them. Is it not the *greatest Pity* then, that those who go so far together on their Journey lovingly (far beyond half way, and almost to the End thereof) should not continue so throughout? Especially, since their

their * *parting here*, by reaſon of the horrible Danger of their Road, cannot be ſafe to *Either*; but is moſt jeopardous unto *Both*? Sure, 'tis not ill becomming an *Elder* (and ſo the *Wiſer*) *Brother* in ſuch a Caſe as this, to ſtoop a little to the Weakneſs of the *Younger*, in keeping company ſtill; and when hereby, he ſhall not go one ſtep the farther out of the ready Road unto their Fathers Houſe! 'Tis true indeed, good Manners bid the *Junior* yield. But if he do not, whether out of *Humour* or of *Conſcience* (and Love will think the beſt) ſtill the *Good Nature*, nay the *Prudence* of the *Senior*, will not let him ſtand too ſtiff upon his terms; when upon both ſides, *All doth lie at ſtake*. And that 'tis ſo with *Us* in *England*, will be denied by *none*, but *him* that hopes to ſee all loſt; which cannot be prevented neither in Humane Reaſon, but by our getting and keeping cloſe together.

* Nothing can be a Bulwark of ſufficient Force to reſiſt all the Arts and Attempts of Popery, but an *Eſtabliſhed National Religion*, firmly united & compacted in all the parts of it. *Dean of* Cant. *Serm. to* York-ſhire *City* p. 27.

(9) *Enquiries reſumed.*

Therefore let me beg leave to reſume the *Enquiries* made about Accomodation; and to conſider calmly, and in the fear of God, whether there be any juſt and weighty Reaſons for hindring Condeſcenſion to them.

And

1. Enquiry. *About a Council of Presbyters.*

And First about a *ſtanding Council of Presbyters with the Biſhop*, &c.

What, I beſeech you, is the danger; what can be the damage hence, unto thoſe *Reverend Fathers*? I have not asked yet, what can there be of either kind, that ſhall deſerve to turn the Scale againſt thoſe *excellent Benefits of preſent Peace, and future Safety, to our Church*? The reaſon is, I think there is no need of adding that; for *They*, notwithſtanding this Conceſſion, continue Members both of *Parliament* and *Privy Council*, as before. Enjoy the ſame Revenues and Retinues, they were wont to do. And have diſpoſal ſtill of the Old Preferments that belonged to them. Thus far there is no *loſs*. Will not their *Pious Wiſdoms* juſtly account it *Gain*, to have an Heavy, and too Heavy a Burden on their Shoulders, made more Light, by others bearing Part thereof; I mean the Government of thoſe very many particular Congregations within their ſeveral Dioceſſes? To be ſure, by this means, *better Proviſion* is likely to be made, both for the *Peoples Souls* here, and *Their own* hereafter, at the *Great Reckoning*

Reckoning Day. And all Men grant, *In the multitude of Councellors there is safety.* Prov. 11. 14.

Besides, 'tis humbly begg'd, that they would please to call to mind these three Particulars:

1. *Bishops* did *thus* rule in the first and purest times, not to insist upon the *Apostolical Constitutions* (so called) which puts *Bishops as in the room of God, and Presbyters of the Apostles, Tanquam Consiliarios Episcoporum; as the Bishops Councellors.* *Ignatius*, in his Epistle to the *Magnesians*, sets the *Bishops as Gods Vicars, and the Presbyters as an Apostolical Senate unto them.* Nay, St. *Cyprian*, a *Bishop* and *Martyr*, *did nothing ever in his Church without the Counsel of his Presbyters.* And this was the Resolution he took up, when first he entred on his *Episcopal Office.* To conclude, S. *Jerome* peremptorily asserts it as a Duty, *That Bishops and Presbyters by joynt Advice should govern the Church.*

Lib. 2. c. 32.

Bib. P. P. Tom. 1.

Epist. 6.

In communi debere Ecclesiam regire.

Com. in Tit. 1.

2. It seemeth manifestly to have been our very Constitution here in *England*, howe'r in time it comes to be disused. For wherefore else should there be Col-

ledges

ledges endowed at every Cathedral, consisting of many Presbyters, but for assistance of the *Bishop* by a *Council*?

3. Our Gracious Sovereign (whom God Almighty long preserve and prosper) sometime both thought well of, and intended such a Council, in the respective Dioceses of this Church. His Majesties Declaration of 1660, concerning *Eccles. Affairs*, p. 11. 12.

2. About *leaving Ceremonies that may be spared, and are profess'd indifferent in their Nature to be so in their Use.* 2. *Enquiry.*

And where, I humbly pray, can be the hurt of a Condescension in this second Case? *Gods Worship* is not at all impair'd hereby: For, that *these Things* are *no kind of Parts thereof*, our Church asserteth both with *Truth* and *Constancy*. Nor is there any Diminution *hence* unto the *Reverend Bishops* in any respect. 'Tis perfect Melancholy, that such a Bug-bear can affright. Nor will it bate one Grain of the Churches Reputation; but raise it higher much: She hath declared, *That in their own Nature they are indifferent, and for just reason they may be altered.* And *thereupon*, all Obligation to their use is ceas'd. Now the *Peace* and *Safety* of the *Church*, (10.) *Leaving free indifferent Ceremonies.* Pref. to Com. Prayer and of Cerem.

are

are *ſuch weighty Conſiderations*, that to leave them *free* on thoſe Accounts, is truly *Chriſtian*, and highly *Honourable*. Nor would this be the *firſt Inſtance* of ſuch kind of Condeſcenſion in our Church; and when the Caſe was nothing near ſo urgent as 'tis now. For the Conſtitutions Eccleſiaſtical of 1640, have theſe words: *In the Practice or Omiſſion of this Rite, we deſire the Rule of Charity, preſcribed by the Apoſtle, may be obſerved: That they who uſe this Rite, deſpiſe not them who uſe it not; and thoſe who uſe it not, condemn not them that uſe it.* And it is as eaſie ſure, to uſe the *Plural* as the *Singular Number*. Let but *this Rite* be read, *theſe Rites*; more would not be deſired; and in our preſent Circumſtances, I humbly think, leſs cannot reaſonably be afforded. It truly favours of an *Apoſtolical Spirit* in *All*, as well as *One* indifferent Thing; and that may be ſpared to allow this Liberty. Which will be plain to them that will conſult the 14th *to the Romans*, and take the Apoſtles own Behaviour, for a Comment on that Text: *He was made All Things unto All, to ſave ſome.* To *thoſe* under

Can. 7.

der the Law as ſuch; and to *thoſe without*, like *unto them*. And all this *for the Goſpels ſake*; *leſt that either ſhould miſcarry*, *or elſe be loſt*; 1 Cor. 9. 20, 21, 22. And *that danger* ſeems greater *now*, than it was *then*; with *Us*, at leaſt, if not *with all Reformed Churches*; as there is too much cauſe to fear.

Hear what a Reverend Author (ſuppos'd a *preſent Prelate*) ſpeaketh; and his words deſerve to be engraven in Gold: *Is not the Body more than Rayment, the Subſtance more than Ceremony? Will you not quit the latter to preſerve the former? But if you will keep both*; *God grant you loſe not both*. And mark the peaceable Tempers of the *Beſt Primitive Bishops*; notwithſtanding difference in Opinion about theſe leſſer matters, by *Irenæus*'s Letter unto *Victor*. This *Roman Bishop* played the *Procruſtes*, about ſuch *poor conterns* we ſpeak of; and the World, forſooth, muſt either bend to him, or break. But *Irenæus* (as well as other Biſhops) juſtly and ſharply doth chaſtize him for his ungodly Folly. And lets him know, that his Behaviour was unlike to other Biſhops elſe-

Naked Truth, p. 17.

Euſeb. Hiſt. lib. 5. cap. 23.

where; and his own Predeceſſors alſo.

Nihilo tamen minus pacem omnes illi inter ſe retinuerunt; & retinemus eandem. Ibid. Hiſt. l. 7. c. 19.

They had, and ſtill did live in Love and Peace, notwithſtanding different Sentiments about indifferent Things. Nay, * Sozomen tells us, *In thoſe times it was judg'd abſurd, that they who did agree in Doctrine, ſhould yet fall out for Rites.* And theſe are the *Pious* Thoughts of *Our Gracious Conſtantine*, in his *Healing Declaration* of 1660, eſpecially p. 15, 16, 17, &c.

3. *Enquiry.* (11) *Subſcription only to Doctrine.*

3. About *Subſcribing only to the Doctrine of the Church.* I nothing doubt, but that the *Aſſent* and *Conſent* by the late Law required, is plainly limited to the *Uſe of Things*: and therefore doth import no more, than *an Allowance, in our Circumſtances, of thoſe things that muſt be uſed*: whereby 'tis, *in effect*, only a *more Authentique way* of re-inforcing the *Subſcription*, before (and ſtill) injoyned. But yet Diſſenters generally think, that they reach to every Propoſition within the whole Compaſs of that *Large Book*, it hath relation to: whence is their dread of makeing ſuch a Declaration. And to ſay truth, upon that Suppoſition, 'twere very hard for a Conſciencious Perſon to make ſo great

great a venture; were it for nothing elſe, but the Miſtakes, which *Tranſlators*, and the *Printers* are expos'd unto.

As for *Subſcription*, the Senſe of Mr. *Chillingworth*, Archbiſhop *Bramhall*, Dr. *Stillingfleet*, and Mr. *Fowler* (beſides all others) concerning it, obtaineth generally (as far as I can underſtand) with all Conſiderate Church-men: "Namely, to "give Aſſurance of our Peaceable Behavi-"our in the Church; where we believe, the "Conſtant Doctrine is ſo good, that who-"ſoever doth embrace, and live according "to it, ſhall unboubtedly be ſaved; and "that there is no Errour of that Nature in "*It*, as may neceſſitate or warrant any to "diſturb it's Peace or renounce Commu-"nion with the ſame. Which are, almoſt throughout the very words of the * *Firſt Man* quoted; and wherewith all the reſt accord, for the Subſtance of what he ſpeaketh; if they did not light their Candle with him. Nay, as the reaſon of the thing ſeems neceſſarily to require this *Senſe*; ſo the Church's frequent Licences, for the publiſhing of it, do, to approve and ſettle it: beſide the Countenance, which

* Pref. to Author, &c. N. 40.

the *Authors* themſelves, *mention'd* give thereto. And ſurely, there are but few Diſſenters (none of the ſober ſort) but would be ready to give *ſuch ſecurity* for their good Behaviour. But we obſerve, they commonly think (*and who can help it?*) that more than this is intended by *Subſcription*; and therefore, they cannot dare to meddle with it.

Now ſince the *Great end thereof*, is but to ſecure the Churches Peace: why ſhould not that *Subſcription*, now enquired after, ſerve the turn: ſince, *now Eſpecially*, 'tis *far more likely to attain that end?* Perhaps there is no great need to lay the Emphaſis ſo hard upon our *preſent State*. For it is Evident, that in thoſe *Princes Reigns* (as was before expreſs'd, and limited) Miniſters were not obliged unto *more*, than ſo: and yet the *Churches Peace* was preſerved better; than when they after came to be ſtricter tied up. *King Edward's* Injunctions to his Biſhops were, *That they ſhould not give Orders unto any but thoſe that were learned in the Scriptures; nor deny them unto any of them, being of honeſt Converſation and Living. No, nor give Licence to any to preach*

For Act. and Mon. ad An D. 1547. *Edw.* 6. 1.

preach, but ſuch as they ſhould know (or *aſſuredly truſt*) *would not preach contrary to the Homilies of the King.* So that hereby 'tis very plain, that *Aſſent to Doctrine* was all enquired after then. Which ſo continued for the better part of Queen *Elizabeth's* time. *Archbiſhop Whitgift* being commanded in the 26. *year* of her Reign (for 'twas no ſooner) to draw up the *Three Articles to be ſubſcribed to by Miniſters.* Which are the ſame with thoſe now in force, with little variation in the terms thereof. But had this Rigour its expected Fruits? Do we not read of more Unquietneſs that grew daily upon the ſame, in the Remains of *Hers*; and the *Succeeding Princes Reigns*; until at laſt we find our ſelves in Flames, that almoſt utterly had conſumed Church and State together?

Sir R. Baker Chr. Q. Eliz. Affairs of Church in her time.

Let me this third time quote that *Reverend Authour*, who ſhews himſelf a *Votary* to the *Peace* of this our Proteſtant Church. His paſſage I would note, is this; *Nothing hath cauſed more miſchief to the Church, than the Eſtabliſhing new and many Articles of Faith* (as thoſe to be ſubſcribed are by ſome ſuppos'd to be) *and requiring all to Aſſent unto them.* And verily, were it ſedately thought of, could it

Naked Truth; P. 2.

it ſeem otherwiſe than very hard; that notwithſtanding I ſhall own the *Apoſtles Creed* (as 'tis commonly called) the *Nicene*, and the *Athanaſian*, together with the fuller Explication of them in *the Doctrine of our Church*, together with giving utmoſt aſſurance of a Peaceable Behaviour; I cannot yet be capable, *without Subſcribing More*, of exerciſing the Miniſterial Function, tho meetly qualified for, and duly called to the ſame? This we are ſure of; that the firſt *General Council* was contented with a great deal leſs. For the Subſcription of the ſhort *Nicene Creed*, made both Biſhops and Presbyters paſs then for Perſons fit to be embraced in the Churches Boſome, and to be employ'd in their Reſpective Offices. Such was the *Candor*, ſuch the *Charity*, of thoſe Primitive Times! The very Counterpart of the Apoſtles Spirit. *Him that is weak in the Faith receive, but not to doubtful Diſputations.* And *they that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe themſelves*: Rom. 14. 1. & 15. 1. Yea *Our Gracious Soveraign* in his *Declaration* about *Eccleſiaſtical Affairs* 1660, hath trod exactly in the Bleſſed Apoſtles Steps, both with reſpect unto this Point and that laſt before, with ſo much *Chriſtian Candour*, *Condeſcenſion*, and *Complyance*, that it may juſtly ſhame all otherwiſe minded, to the imitation of Him.

Soz. Hiſt. l. 1. c. 5.

Eſpecially p. 17. 18, &c.

4. Enquiry. (12) *Re-Ordination diſpenſed with.*

4. Laſtly *About receiving Licence onely from the Biſhop, for thoſe before Ordain'd by Presbyters*; and *not being put to take New Orders.*

And

And ſurely (I muſt hope) that this will prove no formidable Motion; and I ſhould think, would not much be grudg'd by thoſe that will conſider calmly, That,

1. *Moſt*, who were ſo Ordain'd, knew not where a *Biſhop* was to be found, and therefore could not uſe him. And thoſe *very few* that knew, and did make uſe of him for Ordination, jeoparded their Preferment by the ſame. And therefore ſuch diſtreſs deſerves not *Rigour*, but *Compaſſion* rather. 1.

2. The Miniſters of the Reformed Churches abroad, who have none other than *Presbyterial Ordination*, are owned by the Church of *England* for True Miniſters, and their Churches for True Churches alſo. 2.

3. Yea, and our *Engliſh Biſhops* have *Conſecrated* thoſe Miniſters, and made them *Biſhops*; who had before none other Ordination, *than by Presbyters*. And tho ſome ſcruple *then* was made about it, yet 'twas over-rul'd and ſo performed. 3. Archb. Spotſ. Hiſt. Ch. of Scot. l. 7.

4. Laſtly, And the *Learned* and *Pious Dean of Pauls* hath ſaid and prov'd, that after Epiſcopal Goverment was ſettled in a Church, yet Ordination, *then* and *there*, by Prebsyters, was look'd upon as valid. Which goes much higher than our Caſe requires. 4. Iren. Part. 2. Ch. 7. §. 8.

Now when what's paſt, ſhall wholly be imputed to the neceſſity of thoſe *Wofus Times*; and for the time to come, due care be taken to prevent the like Diſorders; I cannot ſee, how *truly Good Men*, for ſuch Great Ends as *Peace* and *Safety*, can find in their Hearts to ſtick hereat.

As

As for the Charge of *Schiſme* and *Faction*; nay, of *Sedition*, and *Rebellion*, which may be inſiſted on, as the *True Cauſe* of this *Extravagancy* and *Confuſion*; the *far Greateſt Part* of thoſe concerned in the begging this Indulgence, can honeſtly waſh their Hands in Innocency, from being Active in: and therefore humbly hope, *Their Fathers eating of ſowr Grapes, ſhall not ſet their Teeth on edge.*

Therefore upon the whole, Conſidering *in the fear of God what* inevitable *dangers* and *miſeries*, our longer *Diſtances* and *Diviſions* do expoſe us to; together with the *Bleſſed Benefits*, to our Selves, and our *Poſterity*, which *Brotherly Union* doth aſſure Us of; beſides thoſe * *Strickteſt Ties our Holy Profeſſion layeth on us*, to leave no ſtone unturn'd for honeſt compaſſing of it: I ſay, conſidering theſe things, as we ought to do, no *Spirit of Revenge*, no *Secret Grudge*, no *Sorry Jealouſies*, no *Secular Intereſt* whatſoever, ſhould create Averſeneſs, or damp our Zeal for *Speedy Accommodation* on ſuch Chriſtian Terms as theſe. Doubtleſs all thoſe (ſuch are my hopes) that prize *the Goſpel*, love their *Brethren*; pity *Poſterity*, and in a word, *Seek not their own, but the Things of Jeſus Chriſt*, cannot but be up and doing *bout this Bleſſed Service; yea & the Almighty's Bleſſing will be with them in it; for it is written,*

BLESSED ARE THE PEACE-MAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD.

Matth. 5. 6.

Are we not yet convinced what mighty advantages Enemies have made of our *Diviſions*, and what a plentiful Harveſt they have amongſt us during our *Differences*, and upon occaſion of them; and how near their Religion was to have entred in at once at thoſe wide Breaches which we had made for it? *Dean of Cant. Serm. to Yorkſh.* p. 25.

* See that *Excellent Serm.* p. 10. 11, &c.

FINIS.